

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.*

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.*

No. 12, Vol. XX.

Saturday, March 20, 1858.

Price One Penny.

## WHO ARE THE REBELS?

*(Continued from page 161.)*

When did the Saints rebel against the Constitution of America, which their Prophet has rendered doubly sacred in their eyes by teaching them that it was given by the inspiration of God? What is the nature of their rebellious acts? and in what manner has this Church sanctioned them? Where did they prove themselves rebels to the great Federal commonwealth? In what court register of the United States is recorded their conviction for deeds which deservedly brand them as enemies of their country's institutions and aliens to her interest?

Can our calumniators answer these questions to the confusion of the Saints? We are confident they cannot.

Did the Saints rebel against the letter of the Constitution when they organized their Church and claimed the right of worshipping God according to the dictates of their consciences? Were they committing rebellion when they confessed faith in the Divine mission of Joseph Smith—when they dared to despise popular religions, time-honoured creeds, and venerable customs—when they boldly scorned prejudice, persecution, and the favour of the world, to obey the voice from heaven and witness to the consciousness of the Spirit within—when they dared to tread in the new-found path

and subscribed to their peculiar faith? Our enemies cannot have the unblushing effrontery to say that this made them rebels against the letter of the Constitution, much less against its spirit.

Where did they rebel? Was it in Missouri? Was it because they there claimed their religious rights—because they asked for the privileges of American citizens and refused to acknowledge themselves amenable to that state only for good citizenship? Was it when their leaders were imprisoned for religious faith, subjected to demonic torture, fed on the flesh of their murdered brethren, tried, not by the civil authorities, but by a court martial, at which a number of priests sat, and led forth to be shot in the presence of their nearly heart-broken families—when their women were treated with horrible brutality, their aged were butchered, their helpless children wantonly murdered, their houses and lands given to fire, devastation, and plunder,—when thousands were bereft of all their earthly possessions, and driven destitute to wander through the land in the inclement season of winter—was this their rebellion against the letter of the Constitution? It was indeed rebellion, but not theirs! Yes, this treason against the letter of American institutions ought to

have hung up Governor Boggs and his fiendish coadjutors, and given their names to the nation as by-words of cruelty and ruffianism. They took advantage of power, office, and numbers to murder and exterminate American citizens, and not only violated the letter as well as the spirit of the Constitution, but also trampled under foot the great laws of humanity. They should have been made examples of, to show how American justice punishes such acts.

But our enemies will tell us that the Saints deserved this treatment. They will tell us that they were worse than rebels, and not fit to live or to be considered in the light of ordinary citizens. Now, this is merely begging the question, and certainly enunciating a novel political doctrine, which even the most despotic nations have never before thought of. If they were criminals, why did not the criminal law grasp them in its iron clutches? If they were rebels, why did not the State convict and punish them as such? They had plenty of enemies around to take every advantage—plenty of witnesses that would gladly have sworn their life away, and hard judges to pass the cruelest sentences upon them. But this summary process of extermination, not as condemned criminals into transportation, but because they were obnoxious to their intolerant neighbours, and the law could not touch them, is a most extraordinary, though by no means a constitutional mode of procedure. Why, the Emperors of Russia and France, who are said to be summary despots, would not have cast so great a libel on law—so committed themselves, and given those whom they desired to *put out of the way* such serious grounds for charges against their injustice as Missouri gave the Saints. As for not treating them as ordinary citizens, who ever heard of *extraordinary* citizens? We are certain that neither the spirit nor the letter of the American Constitution recognises any such. But is not the whole treatment, which the Saints were in this instance made the victims of, strong evidence that the debt was not of their contracting, and that Government should make Missouri discharge it to the last farthing? Thus far, then, the Saints are not rebels, even against the letter of the Constitution.

With the loss of homes and all their earthly possessions fresh in their minds to

aggravate the actual sufferings and privations which the poor exiles were then subject to—with their murdered friends, brethren, fathers, and children horribly mutilated and ghastly in their gore, haunting their vision, while excited imagination would heighten the scene by painting their assassins re-acting their accursed parts in the martyrdom again—with the imprisonment of their leaders, the indescribable pangs and horrors of the past, and scores of Saints *indirectly murdered*, sinking beneath their insupportable burden still painfully distinct and fresh in their memories—with a thousand wounds, which the act of extermination necessarily inflicted, still bleeding—the Saints, worn out and destitute, sought and found a temporary asylum in Illinois. Here they again gathered themselves together, and by their unparalleled industry, energy, and organization, which all are forced to admit so strikingly characterized them, they flourished. Like mighty giants, sweeping all obstacles away, breaking all barriers down, and almost compelling destiny to aid them, they marched onward and built for themselves a position which they had never occupied before.

Missouri pursued them even into exile. Again commenced those harrassing, ruinous, and illegal prosecutions, villainously unjust in their nature, and designed to entrap the leaders of the Church into the hands of their enemies. At the instigation of Ex-Governor Boggs—that same ruffian under whose exterminating order the Saints were murdered and exiled—Missouri sought to gain possession of the Prophet. Carlin, Governor of Illinois, while professing a disposition to administer justice to the Saints equally with all other citizens of the State, sanctioned the proceedings, granted a writ, and lent his official co-operation to the accomplishment of the hellish designs of Missouri. Notwithstanding that the defendant demanded the right of trial in the State to which he then belonged—notwithstanding that it was represented to the Governor, both by petition and otherwise, that the design was to murder the Prophet—a fact that was thought hardly necessary to be hid even with the covering of pretence—Carlin persisted in lending his countenance to the murderous suit. Notwithstanding it was urged that the charge was without just grounds, and

that evidence was offered to substantiate the plea—notwithstanding that the cruelty as well as the illegality of the suit was insisted on, Carlin refused to investigate the case, and determined to give the defendant up, in reality, for execution, pretending that he had no authority to interfere. Yet his successor, Governor Ford, and the Supreme Court of the State gave their decision that his course had been illegal and the demand of Missouri unconstitutional. To escape the assassins who sought his life under the shadow of law, aided by official human bloodhounds who abused their authority, the Prophet hid himself from his pursuers, and his brethren concealed the retreat. But this yielding to the strong natural instinct to preserve life, and to escape a demand illegal and unjust, only having *might* for its justification, was not rebellion on the part of Joseph. The disposition of the Saints to preserve their Prophet, when they knew his innocence—when they realized that to give him up would not be the surrendering of a criminal into the hand of justice, but like giving a victim to the knife of a butcher, certainly did not constitute them rebels. The Prophet held himself continually on hand to submit to a fair and Constitutional investigation. Such a disposition neither manifested the consciousness of crime nor the spirit of a rebel.

At length, on a similar malicious prosecution, Illinois demanded the person of the Prophet. Notwithstanding that the Saints knew the bloody meaning of the requisition—notwithstanding Joseph and his brother felt a presentiment that they were going to the slaughter, at the same time confident that, if he gave the word, thousands of true hearts would gasp out their life in his defence, he gave himself into the hands of the authorities of the State. Though Governor Ford pledged his personal faith, coupled with the faith of the State, what was the result? All the world know. The brothers were murdered; and Ford and Illinois stand to this day stained with perjury! This as yet was the climax! Something like forty times the Prophet had answered malicious charges at the tribunal of his country; but, though comparatively a considerable portion of his life was spent in prison and under arrest, whenever a trial was granted him, the substance of the decision was, "We find no fault in

this man." Now, what does all the foregoing prove? Does it not show that the Saints and their leaders were neither rebels nor criminals.

When the bloody deed was communicated to the people of Nauvoo, did they revenge it? No! As they listened to the voices of the speakers—voices which had but just then told the dreadful tale, counselling them to leave vengeance to the Lord, they bowed their heads to the stroke and left their cause with heaven.

Again the exterminating order came! The Saints were required to leave the city of Nauvoo. Beautiful, no doubt, it had often appeared to their fond vision when a momentary sunshine chased the clouds away. They were compelled to give up their sacred Temple and their all, and seek an asylum among savages, whose untamed natures were less to be dreaded than the tender mercies of Christian professors and the degenerate sons of America. Their pioneers left to find a home in the Rocky Mountains, where the cursed lawlessness of the white man reigned not, and where the hand of the assassin dipped not itself in the blood of Saints. Then, when the flower of the Church had departed into the wilderness, few, excepting the sick, the decrepid, the aged, the women, and the children, were left, contrary to the compulsory treaty, the fiends rushed upon the defenceless remnant, and drove them at the point of the deadly bayonet. Who were the rebels then—the rebels against the Constitution as well as humanity? Were they the Saints?

Previous to this, however, after their Leader and the strength of the Church had been forced into exile, at the suggestion of certain magnanimous senators, Government more magnanimously demanded five hundred men from this bleeding community. Yes, five hundred men from a religious body! Not on a State, not on a Territory, not on a political branch of the Union, but on the Saints, as a Church, was this levy made. Their rights of citizenship had been wrested from them; their political organization had been broken by extermination; they were now exiles—were almost bowed to the earth with the burden of their wrongs; and the history of their sufferings would have made any hearts but those of adamant bleed: yet on them, in such a time, the demand was made. The requisition was villanously uncon-



stitutional and fiendishly cruel. Injustice, was this not a time to call a blush to thy stony cheeks! The design to exterminate them from the earth, as they had been already exterminated from civilization, was forcibly realized by the authorities of the Church. But how was the devilish requisition met? "You shall have your battalion at once, if it has to be a class of our Elders," said the Prophet Brigham! Was this an act of rebels? Did this manifest a spirit of rebellion, even against the letter of the Constitution? Such patriotism and love of country so strong and sublime have never found a parallel in the whole record of history. It was patriotism which even injustice could not conquer—a love of country which even that country's neglect and cruelty could not smother!

Not to dwell upon the trials, the difficulties, and privations of intervening scenes, we find them a few years later asking Government for admission into the Union; for they had grown to be important enough for a Territorial organization. Yes, they cried to that

country from whom they had received so many bruises, and so little protection and love, to open her arms and receive her natural child—to open her heart and give to Deseret a portion of a mother's love. From that day to this, the Saints have sought to earn a broader relationship with their national parent, and to be bound with stronger ties in the great sisterhood of the American Union. Their proud ambition and their fervent hope have been, not to withdraw from the Federation, but to gain admittance as a State. Utah all this day long has cried to the parent to receive her, and to the sister States to acknowledge her. They have shown more veneration for the Constitution than any other people in America; they have manifested more enthusiasm in celebrating the great day of Independence, and have delivered orations and speeches fuller of ardent patriotism than any State or Territory in the Union. Does this constitute rebellion? Has this made them deserving the stigma of rebels?

*(To be continued.)*

## DIRECTION OF A WORLD.

*(Continued from page 165.)*

### CHAPTER II.

With daring hand and proud and impious mind  
To guide a world—to hold and rule mankind,  
Vain mortals undertake the task. They fall!  
And sad experience tells the doleful tale.

That the direction of a world is a work which belongs to the Creator is most consistent. It is one of those truths which is so nearly self-evident as to render argument unnecessary and almost superfluous. The extent and magnitude of the work to be accomplished directly point to the Almighty as the only adequate power. The government of a world is at least a parallel task to its creation. Indeed, it is a work of much greater magnitude. To sustain and govern a world is a complicated and advanced task, whereas simple creation is the primitive stage of progressive existence, and shows the first efforts of Deity. The one may be illustrated by the bringing forth of

man; the other, in taking him through all the stages of life, from infancy to youth, from youth to maturity, from maturity to the full completion of the object of his creation. To sustain and govern a world demands larger capacities, greater experience and judgment, a mind more exalted, wisdom more Divine, power more strictly almighty, with administrative ability and creative skill at once more delicate, just, minute, and yet comprehensive, than are called forth in primitive creation. The generation and bringing forth of a world, is, if we may so express it, the first effort of a God. It is that which constitutes Creator. It is Deity commencing practice. It is creation in its simple form. But in the proper and efficient government of a world Deity is seen in His most exalted character. It calls forth the sublimest efforts of a God and belongs to the highest order of Divine administra-



tion. It is the task of a Being ripe with creations, full of experience, and perfect in practice. The latter comprehends all that the former embraces, and enters into a branch of administration that the other does not reach. It is at once creation in a complex form, and creation brought under a system of legislation. The creative power did not cease its operations when the earth and our first parents were brought into existence. It has been operating from that day to this, reproducing itself in higher forms, and travelling in more advanced circles. To this complex creation, which has succeeded the primitive one, and the progressive evolutions and growth of the world, which at its commencement was merely the germ, must be added creation sustained, led onward, kept in harmony, developed to the extent of its capabilities, and carried on to endless exaltation. All this is comprehended in the proper and efficient direction of a world. It is obvious, therefore, that a task more stupendous than creation itself, and indeed one which embodies creation in a higher form, none less than the Creator is equal to accomplish.

How mad, then—how impious—how vain is man to undertake the work which calls forth the sublimest efforts of a God. But it will, perhaps, be urged that human legislators, in undertaking the government of the world, do not pretend to tread in the path of creation, and are not, therefore, chargeable with all that we would seem to throw on their shoulders. We do not intend to say that they do. But this is the point—government is even a higher work than creation, and, in the administration of Deity, comprehends all that precedes it. Man, therefore, in undertaking government, undertakes the more advanced work of a God—a greater task than that which called forth the first efforts of Deity. O man, how inconsistent—how unequal to the task—how presumptuous, to undertake the crowning work of a God! How certain must failure be the reward of thy impious daring!

Government is evidently a task Divine. Man has no right to engage in it, unless appointed, qualified, and instructed by the great rightful Lawgiver and Governor of the world. It is true that, in the absence of legitimate government, expediency may offer some justification for human legis-

lation to interfere. Still, even in this case, man assumes a fearful amount of responsibility. He must bear the burden, and it is not lessened by the expediency. When man arrogates to himself to be the head of government—when he undertakes to give laws to the world—when he leads, instead of following—when he officiates in the place of his Maker, without Divine appointment and qualification, his conduct is madly daring, his mind impiously vain, and his capabilities immensely unequal to the task. Granting that, in the absence of the legitimate system, human governments are expedient, what makes the expedient necessary? for the law of expediency is at best a subject for suspicion. Jeremiah gives the clue in the following passage:—"Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." This has been the case, not only with Israel, but also with the Gentiles. When grace has been offered them—when God has sought to establish legitimate government amongst them, they have been stiff-necked and unbelieving. They have forsaken the fountain of living waters, and have hewn out for themselves broken cisterns. They have apostatized from the truth, refused to allow their Creator to govern them; and He has hidden his face from mankind in displeasure. This is the ground upon which the expediency of human legislation is based—a sandy foundation indeed!

That man would fail in the attempt to govern the world we might have concluded by *a priori* reasoning. But we are not dependent upon a system of induction for means to solve the problem of human inefficiency. We have the experience of a world for our *data*, and the direction which it has taken as a sure basis for the conclusion.

The developments of society, the phases which it presents, and its workings during six thousand years take us directly into the very heart of the matter. Here we see the magnitude of the work, the nature of the difficulties, how they have operated, and the elements which have made up failure.

We have now the results of six thousand years of human legislation before us

summed up in the present existing state of society. We have the legislative skill of all ages concentrated in this. The experience, wisdom, and acts of kings, rulers, and lawgivers of the world, modern politicians have for their study; the rise and fall of empires are examples for them to go by; and nearly all systems of politics, philosophy, and religion are crowded together on the platform of the nineteenth century. Yet who are satisfied with the result? Where is the class of legislators that are deemed efficient—that can long hold sufficient confidence to give the shadow of general satisfaction, or even to carry on a system of popular administration for any length of time in their several nations? Everywhere we hear the cry raised against the inefficiency of legislators; and where the voice and judgment of the people are of any authority, they fail to give satisfaction even during their short period of administration. They come into office, flicker their glimmering light for a moment, become extinguished by the breath of parties, and expire amidst general disgust. Their successors also flicker for a time, to meet the same fate. There is no doubt that a great deal of this is chargeable to popular caprice and party strife. But the experience of the world in administrative failures is too tangible, and the grounds for discontent too certain, for us to suppose that this general dissatisfaction is altogether delusion, and the result caprice. Indeed, this uncertain, chaotic, and changeable state of affairs is of itself, from beginning to end, evidence of misgovernment and striking proof of human inefficiency.

But by far the most painful and tangible

*(To be continued.)*

evidence of human incompetency to govern a world is to be found in its condition. The feverish, fretful, and deranged state of the body politic is truly symptomatic of disease. The madness, failures, neglect, squandering, injustice, perfidy, tyranny, aggression, &c., which legislators, conquerors, and kings have so abundantly manifested, coupled with their occasional almost utter prostration of power, are unmistakeable signs that the world has gone in a wrong direction, and, besides confirming the fact that man is unequal to the stupendous task of a world's government, prove that generally the wicked and unworthy have ruled mankind. But it is in the awful amount of misery, ignorance, misconduct, depravity, crime, and rottenness that has so thickly spotted the social body that best shows the degeneracy of mankind, and the downward direction which the world has taken. It is the frightful groupings of distress, famine, temptation, vice, murder, war, prisons, madhouses, workhouses, prostitution, and a legion of pitiful and loathsome objects crowded on the stage of life, with an immense army of police and law-officers to keep society in check, that proclaim with more than a thousand tongues how badly the world has been directed.

But what do the history of six thousand years, the experience of all nations, and the phases and conditions which society has shown, go to prove? Does it not all establish the fact that, without Divine authority and power, and aid from on high, man is fearfully unequal to the government of a world? The task is indeed the work of God. Man has dared to undertake it; and how signally awful and complete is the failure!

## HISTORY OF JOSEPH SMITH.

*(Continued from page 168.)*

[November, 1842.]

Sec. 6. It shall not be lawful for the Municipal Court, on a second writ of Habeas Corpus obtained by such prisoner or prisoners, to discharge the said prisoner or prisoners, if he, she, or they are proven guilty of the charges clearly and specifically charged in the warrant of commitment

with a criminal offence; but if the prisoner or prisoners shall be found guilty, the Municipal Court shall only admit such prisoner or prisoners to bail, where the offence is bailable by law or ordinance, or remand him, her, or them to prison, where the offence is not bailable; or being bailable, if such prisoner or prisoners shall fail to give the bail required.

Sec. 7. No person or persons who have been discharged by order of the Municipal Court on a Habeas Corpus, shall be again imprisoned, restrained, or kept in custody for the same cause, unless he, she, or they, be afterwards indicted for the same offence, or unless by the legal order or process of the Municipal Court wherein he, she, or they are bound by recognizance to appear, the following shall not be deemed to be the same cause. First, if after a discharge for defect of proof, or any material defect in the commitment in a criminal case, the prisoner or prisoners should be again arrested upon sufficient proof and committed by legal process, for the same offence; second, if in a civil suit the party or parties have been discharged for any illegality in the judgment or process, and are afterwards imprisoned by legal process, for the same cause of action; third, generally whenever the discharge has been ordered on account of the non-observance of any of the forms required by law, the party or parties may be a second time imprisoned, if the cause be legal and the forms required by law observed.

Sec. 8. If any person or persons shall be committed for a criminal matter, in case of the absence of a witness or witnesses whose testimony may be considered to be of importance in behalf of the people, the Municipal Court may adjourn from time to time at its discretion, provided they decide upon the case within thirty days, if it shall appear by oath or affirmation that the witness or witnesses for the people of the State are absent, such witness or witnesses being mentioned by name, and the Court shown wherein their testimony is material.

Sec. 9. Any person or persons being committed to the city or county jail, as provided in the Charter of the City of Nauvoo, or in the custody of an officer, sheriff, jailer, keeper, or other person or persons, or his or their under-officer or deputy, for any criminal or supposed criminal matter, shall not be removed from said prison or custody into any prison or custody, unless it be by Habeas Corpus, or by an order of the Municipal Court, or in case of sudden fire, infection, or other necessities; if any person or persons shall, after such commitment as aforesaid, make out, sign, or countersign any warrant or warrants for such removal, then he or they shall forfeit to the prisoner or prisoners aggrieved a sum not exceeding five hundred dollars, to be recovered by the prisoner or prisoners aggrieved, in the manner hereinafter mentioned.

Sec. 10. If any member of the Municipal Court, or the Clerk of said Court shall corruptly refuse or neglect to issue writ or writs of Habeas Corpus when legally applied to in a case where such writ or writs may

lawfully issue, or who shall for the purpose of oppression unreasonably delay the issuing of such writ or writs, shall for every such offence, forfeit to the prisoner or prisoners, party or parties aggrieved, a sum not less than five hundred dollars and not exceeding one thousand dollars, and be imprisoned for six months.

Sec. 11. If any officer, sheriff, jailer, keeper, or other person or persons upon whom any such writ shall be served, shall neglect or refuse to make the returns as aforesaid, or to bring the body of the prisoner or prisoners according to the command of the said writ, within the time required by this ordinance, all and every such officer, sheriff, jailer, keeper, or other person or persons shall be guilty of a contempt of the Municipal Court who issued said writ: whereupon, the said Court may and shall issue an attachment against said officer, sheriff, jailer, keeper, or other person or persons, and cause him or them to be committed to the city or county jail as provided for by the City Charter of the city of Nauvoo, there to remain without bail or main-prize, until he or they shall obey the said writ; such officer, sheriff, jailer, keeper, or other person or persons shall also forfeit to the prisoner or prisoners, party or parties aggrieved, a sum not exceeding one thousand dollars, and not less than five hundred dollars.

Sec. 12. Any person or persons having a prisoner or prisoners in his or their custody, or under his or their restraint, power, or control, for whose relief a writ or writs of Habeas Corpus is issued, who, with intent to avoid the effect of such writ or writs, shall transfer such person or persons to the custody of, or place him, her, or them under the control of any other person or persons, or shall conceal him, her, or them, or change the place of his, her, or their confinement, with intent to avoid the operation of such writ or writs, or with intent to remove him, her, or them out of the State, shall forfeit for every such offence one thousand dollars, and may be imprisoned not less than one year, nor more than five years. In any prosecution for the penalty incurred under this section, it shall not be necessary to show that the writ or writs of Habeas Corpus had issued at the time of the removal, transfer, or concealment therein mentioned, if it be proven that the acts therein forbidden were done with the intent to avoid the operation of such writ or writs.

Sec. 13. Any sheriff, or his deputy, any jailer or coroner having custody of any prisoner or prisoners committed on any civil or criminal process, of any Court or Magistrate, who shall neglect to give such prisoner or prisoners a copy of the process,



order, or commitment, by virtue of which he, she, or they are imprisoned, within six hours after demand made by said prisoner or prisoners, or any one on his, her, or their behalf, shall forfeit five hundred dollars.

Sec. 14. Any person who, knowing that another has been discharged, by order of the Municipal Court, on a Habeas Corpus, shall, contrary to the provisions of this ordinance, arrest or detain him or her again for the same cause which was shown on return of such writ, shall forfeit one thousand dollars for the first offence, and two thousand dollars for every subsequent one.

Sec. 15. All the pecuniary forfeitures incurred under this ordinance shall be and inure to the use of the party for whose benefit the writ of Habeas Corpus was issued, and shall be sued for and recovered with costs by the City Attorney, in the name of the city by information, and the amount when recovered shall, without any deduction, be paid to the parties entitled thereto.

Sec. 16. In any action or suit for any offence against the provisions of this ordinance, the defendant or defendants may plead the general issue, and give the special matter in evidence.

Sec. 17. The recovery of said penalties shall be no bar to a civil suit for damages.

Sec. 18. The Municipal Court, upon issuing a writ of Habeas Corpus, may appoint any suitable person to serve the same, other than the Marshal, and shall endorse the appointment on the back of said writ.

Sec. 19. This ordinance to take effect and be in force from and after its passage, any act heretofore to the contrary thereof in any wise notwithstanding. Passed November 14, 1842.

JOSEPH SMITH, Mayor.

JAMES SLOAN, Recorder.

Many other bills were discussed on this and previous days.

(To be continued.)

---

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

---

SATURDAY, MARCH 30, 1858.

**TITHING.**—Much has already been written on the subject of Tithing in this country; yet in many instances it does not appear to be clearly and correctly understood in all its bearings, either by the Priesthood or Saints generally. We therefore deem it wisdom again to call the attention of the Saints to this subject.

Tithing, as has been before remarked, is for the building of the Temple and preparing a place in which the Saints may receive blessings, light, knowledge, intelligence, advancements, and exaltations, which they can receive nowhere else. The desires of all true Saints are Zion-ward; and they feel that their only real and true interests are there, and that those interests cannot be secured and their hearts satisfied until they have received the blessings of the House of the Lord, and are prepared to abide His coming.

Every one who desires to go to Zion is vitally interested in this matter, and the experience of thousands, who have been punctual and honest in paying their Tithing every week to the uttermost farthing, proves that the faithful and cheerful discharge of this, as well as every other duty, brings the blessings of peace and joy to their souls; and not only so, but that they are also blessed in temporal things—that they have more wisdom to apply their means, live better, and are able to lay by a larger amount for their own emigration than they have been wont to do on former occasions.

Upon the other hand, those who have been neglectful or careless, and have not made their weekly payments of Tithing, but have suffered it to remain unpaid for two, three, or four weeks at a time, have also learned by experience that the same blessings have not attended them. The amount due from them has increased beyond their means to pay; the money that should have been paid week after week for Tithing,

has been otherwise used, and cannot be replaced; and they realize that they have not been materially benefitted,—and now, when they do set about it, can only pay a small amount of what they feel and know they really ought to do. Instead of that peace, joy, and satisfaction—that cheerful contentedness, which would have flowed into their souls on their punctual discharge of this duty, they experience only care, anxiety, and disappointment. They realize that the blessing of Heaven is not upon them as they desire, and that they are not entitled to it. They really suffer loss.

Here, then, in the experience of these two classes is a proof that the faithful and honest observance of the law of Tithing (like all other laws of the kingdom of God,) secures blessings to the righteous which none others can realize.

In some instances the Saints are widely scattered, and so situated, that it is very difficult to get out every Sunday to their meetings, and are not often visited by the Elders or Teachers, and consequently have not the opportunity of paying their Tithing weekly. This is an error that should be corrected. It is the duty of Presidents of Branches to visit themselves, or see and know that their Teachers and Elders visit every Saint in their respective Branches, at least once in each week, to receive their Tithing; and otherwise bless, comfort, and instruct them, and remove all excuses for not paying it. It is also the duty of the Branch President to see that all such moneys are faithfully paid over to him by the Teachers and Elders, and by him paid over to his Travelling Elder or President of Conference, as the case may be, regularly every week, or, at farthest, every two weeks, in those cases where the scattered condition of the Conference renders it quite impracticable to attend to it weekly. It is the duty of Presidents of Conferences to pay all moneys which come into their hands to their respective Pastors, to be by them forwarded to this Office monthly.

By this means, we hope to secure a large amount of money annually for the building of the Temple and advancing the work of the Lord that has heretofore been used for other and illegitimate purposes. The possession of money creates the desire and an imaginary necessity (if nothing more) for its use; and when Tithing lies three or four months in the hands of Presidents, much of it will very likely be eventually used up and never find its way to this Office. If the plan here advised is adopted, we feel sure that the Saints will be blessed, and the cause benefitted thereby.

It is desirable—nay, absolutely necessary, that order should be introduced and maintained in all matters pertaining to the Church and Kingdom of God, whether spiritual or temporal. Order, as has often been observed, is the first great law of Heaven. Without it, nothing pertaining to that kingdom can prosper and move on with that harmony and satisfaction that should invariably attend every movement of the work in all its particulars. In order to bring about so desirable a result and a uniformity in business transactions, we purpose, as soon as practicable, to forward to each Conference a Tithing Record, so arranged, ruled, and headed, that those most inexperienced in book-keeping may be able to keep their accounts correctly.

We wish particularly to call again the attention of the Saints to what has already been written on this subject in *Star* Number 26, Volume xix., page 268, and in Number 7, page 104, present Volume, and ask them to seek to understand and enter into the spirit of what is there written, and especially in regard to expending or using Tithing funds.

We wish the Branch Presidents and Councils particularly to understand that they have no authority whatever for using one penny of Tithing for the relief of the poor, or any other purpose whatever, only as it is expressly given them for the particular and specified case by the Pastor and President of the Conference.

Pastors and Presidents of Conferences have no authority for granting any general license, or discretionary power, to Branch Councils to appropriate Tithing for any purpose whatever. They are, however, authorized to direct the payment of the necessary legitimate expenses of Conferences and Branches, consisting chiefly of hall rents, lights, &c.; and also to exercise a discretionary power in regard to exacting the immediate payment of Tithing from such as, from occasional lack of employment, would for the time being require assistance in return to procure the necessities of life. They may, in their discretion, upon an investigation of the case, release the party from the present payment of Tithing under such circumstances, requiring him however, to keep a strict account of the amount which should have been paid, and thus by permission retained, and to pay it by instalments as soon as his circumstances will allow of it. In short, they are required to be fathers, and not masters to the people, and to watch over all their interests as they would over those of their own children. This cannot be done without a thorough knowledge of their circumstances; and that cannot be obtained without they are visited by the Elders or other proper officers: and we hope our ears will not again be pained, as they have been on former occasions, in our visits to Conferences, by the confessions of the Elders that there were Saints in their districts who, because they were poor, or a little on one side, had not been visited by the Elders for months—who had been for month after month, for long periods, without the visit or presence of an Elder in their habitations to instruct, comfort, cheer, and bless them.

Let the Elders be faithful, diligent, and untiring in the discharge of their duties, and magnify their high and holy calling, if they would secure the favour and blessing of the Lord upon their labours.

#### LETTER OF GOVERNOR BRIGHAM YOUNG TO COLONEL ALEXANDER.

(From the "Weekly Council Bluffs Bugle.")

Great Salt Lake City, Utah Territory,  
October 16, 1857.

Sir,—I have the honour to acknowledge the receipt of your letter of the 12th inst., at 8.30 this morning, and embrace the earliest opportunity to reply out of courtesy to your position at this late season of the year.

As you officially allege it, I acknowledge that you and the forces under your command have been sent to this Territory by the President of the United States; but we shall treat you as though you were open enemies, because I have so many times seen armies in our country, under colour of law, drive this people, commonly styled "Mormons," from their homes, while mobs have followed and plundered, at their pleasure, which is now most obviously the design of the General Government, as all candid, thinking men

know full well. Were not such the fact, why did not the Government send us an army to protect us from the savages when we first settled here, and were poor and few in numbers? So contrary to this was their course, that they sent an infernal requisition for five hundred of our best men (while we were in an Indian country, and striving to leave the borders of the United States, from which its civilization (?) had driven us) with a preconcerted view to cripple and destroy us. And do you fancy for a moment that we do not fully understand the tender (?) mercies and designs of your Government against us? Again, if any army was ordered here for peaceful purposes, to protect and preserve the rights and lives of the innocent, why did Government send here the troops withdrawn from Minnesota, where the Indians were



slaughtering men, women, and children, and were banding in large numbers to lay waste the country?

You say that it is alone in my gubernatorial capacity that you have any business with me, though your commanding officer, Brevet Brigadier General Harney, addressed his letter by Captain Van Vliet to "President Brigham Young, of the Society of Mormons."

You acknowledge the receipt of my official Proclamation forbidding your entrance into the Territory of Utah; and upon that point I have only to inform you that the matter set forth in that document is true, and the orders therein contained will be most strictly carried out.

If you come here for peaceful purposes, you have no use for weapons of war. We wish, and ever have wished for peace, and have ever sued for it all the day long, as our bitterest enemies know full well. And though the wicked, with the Administration now at their head, have determined that we shall have no peace except it be to lie down in death, in the name of Israel's God, we will have peace, even though we be compelled by our enemies to fight for it.

We have as yet studiously avoided the shedding of blood, though we have resorted to measures to resist our enemies; and through the operation of those mild measures, you can easily perceive that you and your troops are now at the mercy of the elements, and that we live in the mountains, and our men are all mountaineers. This the Government should know, and also give us our rights, and let us alone.

As to the style of those measures, past, present, or future, persons acting in self-defence have of right a wide scope for choice, and that, too, without being very careful as to what name their enemies may seem fit to term that choice; for both we and the kingdom of God will be free from all hellish oppressors, the Lord being our helper. Threatenings to waste and exterminate this people have been sounded in our ears for more than a score of years, and we yet live. The Zion of the Lord is here, and wicked men and devils cannot destroy it.

If you persist in your attempt to permanently locate an army in this Territory, contrary to the wishes and constitutional rights of the people therein, and with a

view to aid the Administration in their unhallowed efforts to palm their corrupt officials upon us, and to protect them and blacklegs, blackhearted scoundrels, whoremasters, and murderers, as was the sole intention in sending you and your troops here, you will have to meet a mode of warfare against which your tactics furnish you no information.

As to your inference concerning "public and private letters," it contains an ungentlemanly and false insinuation; for, so far as I have any knowledge, the only stopping or detaining of the character you mention has alone been done by the Post Office Department in Washington; they having, as you must have known, stopped our mail from Independence, Missouri; by which it was but fair to presume that you, as well as we, were measurably curtailed in mail facilities.

In regard to myself and certain others having placed ourselves "in a position of rebellion and hostility to the Government of the United States," I am perfectly aware that we understand our true and most loyal position far better than our enemies can inform us. We, of all the people, are endeavouring to preserve and perpetuate the genius of the Constitution and constitutional laws, while the Administration and the troops they have ordered to Utah are, in fact, themselves the rebels, and in hostility to the General Government. And if George Washington was now living and at the helm of our Government, he would hang the Administration as high as he did Andre, and that, too, with a far better grace, and to a much greater degree subverting the best interests of our country.

You write—"It becomes you to look to the consequences; for you must be aware that so unequal a contest can never be successfully sustained by the people you govern." We have counted the cost it may be to us. We look for the United States to endeavour to swallow us up, and we are prepared for the contest, if they wish to forego the Constitution in their insane efforts to crush out all human rights. But the cost of so suicidal a course of our enemies we have not wasted our time in considering rightly, deeming it more particularly their business to figure out and arrive at the amount of so immense a sum. It is now the kingdom of God and the kingdom of the Devil. If God is for us, we will prosper; but if

He is for you and against us, you will prosper, and we will say, "Amen! let the Lord be God, and Him alone we will serve."

As to your obeying "orders," my official counsel to you would be for you to stop and reflect until you know wherein are the just and the right, and then, David Crocket like, go a-head. But if you undertake to come in here and build forts, rest assured that you will be opposed, and that you will need all the force now under your command, and much more. And in regard to your warning, I have to inform you that my head has been sought during many years past—not for any crime on my part, or for so much as even the wish to commit a crime, but solely for my religious belief; and that, too, in a land of professed constitutional, religious liberty.

Inasmuch as you consider your force amply sufficient to enable you to come to this city, why have you so unwisely dallied so long on Ham's Fork at this season of the year?

"Carrying out the views of the Government," as those views are now developing themselves, can but result in the utter overthrow of that Union which we, in common with all American patriots, have striven to sustain; and as for our failure in our present efforts to uphold rights justly guaranteed to all citizens of the United States, that can be better told hereafter.

I presume that the "spirit" and tenour of my reply to your letter will be unsatisfactory to you; for doubtless you are not aware of the nature and object of the service in which you are engaged. For your better information, permit me to inform you that we have a number of times been compelled to receive and submit to the most fiendish proposals made to us by armies virtually belonging to the United States, our only alternative being to comply therewith. At the last treaty forced upon us by our enemies, in which we were required to leave the United States, and with which we have hitherto complied, two United States Senators were present, and pledged themselves, so far as their influence might reach, that we should no more be pursued by her citizens. That pledge has been broken by our enemies, as they have ever done when this people were a party; and we have thus always proved that it is vain for

us to seek or expect protection from the officials or the administrators of our Government. It is obvious that war upon the State is all the time determined; and now we, for the first time, possess the power to have a voice in the treatment that we will receive; and we intend to use that power, so far as the Constitution and justice may warrant,—which is all we ask for. True, in struggling to sustain the Constitution and constitutional rights belonging to every citizen of our Republic, we have no power to trust in any but Jehovah, and the strength and ability which He gives us.

By virtue of my office as Governor of the Territory of Utah, I command you to marshal your troops and leave this Territory; for it can be of no possible benefit to you to waste treasures and blood in prosecuting your course upon the side of a rebellion against the General Government by its administrators. You have had, and still have, plenty of time to retire within the reach of supplies, at the most, or go to Fort Hall. Should you conclude to comply with so just a command, and need any assistance to go east, such assistance will promptly and cheerfully be extended. We do not wish to destroy the life of any human being; but, on the contrary, we ardently desire to preserve the lives and liberty of all, so far as it may be in our power.

Colonel, should you, or any of the officers with you, wish to visit this city, unaccompanied by troops, as did Captain Van Vliet, with a view to personally learn the condition and feelings of this people, you are at liberty to do so, under my cheerfully-proffered assurance that you will be escorted from our outposts to this city and back, and that, during your stay in our midst, you will receive all that courtesy and attention your rank demands.

Doubtless you have supposed that a great many of the people here would flee to you for protection on your arrival; and if there are any such persons, they shall at once be conveyed to your camp in perfect safety, so soon as such fact can be known.

Were you and your fellow-officers as well acquainted with your men as I am with mine, and did they understand the work they are now engaged in as well as you may understand it, you must know that many of them would immediately

revolt from all connection with so ungodly, illegal, unconstitutional, and hellish a crusade against an innocent people: and if their blood is shed, it shall rest upon the heads of their commanders.

With us it is the kingdom of God or nothing.

I have the honour to be your obedient servant,

BRIGHAM YOUNG,

Gov. and Sup't. of Indian Affairs, U. T.

E. B. ALEXANDER,

Col. 10th Infantry, U. S. Army,  
Commanding.

## FOREIGN CORRESPONDENCE.

LETTER FROM PRESIDENTS PRATT  
AND BENSON.

Bitter Springs, 125 miles North East  
of San Bernardino, and 350 miles  
South West of Cedar City,  
Utah Territory, December 23, 1857.

Dear Brother Asa Calkin,—We, in company with brothers John A. Ray, John Kay, William Miller, and John Scott, arrived at New York, per steamer *Baltic*, October 26th, and sailed for California on November 5th.

We reached Aspinwall in eleven days from New York, and started thence per rail for Panama, which we reached in about five hours. The atmosphere there was excessively warm. Persons with the thinnest summer clothing suffered much with heat.

On the 17th, at 5 o'clock p.m., we sailed per steamer *Sonora* for San Francisco (a slow boat). We touched at two points on the way. Mail steamers never touch at St. Diago or San Pedro.

We arrived at San Francisco on the 30th November. On the 3rd of December we sailed for San Pedro, and arrived at that place on the 6th. We arrived at San Bernardino on the 10th, where we completed our purchases for teams, &c.

On the 13th we left San Bernardino for the Plains. We have been out ten days, and have travelled 125 miles. We expect to reach our first settlement, Cedar City, about the 10th of January.

The Saints at San Bernardino are selling their property at a great sacrifice, and moving to Utah as fast as they can. By this time the great majority of those in the faith have left. San Bernardino is now getting to be full of apostates and wicked men. It is no longer a home for the Saints. The *Western Standard* has been discontinued, and the editor and his

associates are with us on their way to G. S. L. City.

It has cost us a great deal more to go home by this route than we anticipated. We have to take food for our animals, and, in many places, carry water for them. So far, this is the worst road that we ever travelled, in consequence of deep sand and steep hills. In passing the Caloon Pass, Sierra Nevada Mountain, we had eight span of mules to a light waggon, with 1,500 lbs. of loading, and with difficulty made the ascent.

We have no news from the Valley later than Nov. 5th. The troops were then within a few miles of Fort Bridger, and seemed determined to force their way into Salt Lake City, while the Saints were as determined that they should not.

Rumour says, Governor Young has notified the officers of the army that if they will surrender or leave behind their arms and munitions of war, and enter the Territory as peaceable citizens, that they will be kindly received and kindly treated, and Governor Cumming duly installed into office as Governor of Utah. But, as an armed mob, they will not be allowed to enter, Governor Young having received no official notice of troops being sent to the Territory.

December 26th. Near the Lead Mines, about 200 miles from San Bernardino. We have just met the Utah mail, carried by four of our brethren. The Indians refuse to let the former mail-carrier pass. The news that we glean is that the United States troops are wintering at Fort Bridger, with the expectation of entering Salt Lake City next spring. They had said that they would enter this fall or die; but their courage failed. Nearly all our brethren have returned to their homes for the winter, only enough at present remaining in the mountains to



keep watch over the movements of the troops. Our brethren have been shot at many times, but none of them as yet have been hit.

We wish to be remembered kindly to

all our brethren. May the blessings of our God rest upon you and all Saints.

ORSON PRATT, Sen.,

E. T. BENSON.

## LEGISLATION MAD.

AN EXTRAORDINARY PLAY PERFORMED WITH IMMENSE SUCCESS AT THE XXXVTH CONGRESS OF THE UNITED STATES BY THE HONOURABLE MEMBERS OF THE HOUSE OF REPRESENTATIVES.

(Concluded from page 174.)

### ACT II. Scene 1.

Mr. Warren, at midnight, moved an adjournment. Negatived by 76 against 102.

The House resumed the call of the House.

Mr. Boyce called for the regular order of business.

The *Speaker* said, technically speaking, the morning hour had not arrived.

Mr. Boyce pointed to the clock, which indicated half-past twelve. [Laughter.]

The sofas were occupied by sleepers, while other members were sleeping in their chairs.

The names of absentees were called, and the yeas and nays taken on excusing each of them. These proceedings were occasionally interrupted by motions to adjourn.

Mr. Davis, of Mississippi, unacceptably proposed by way of variety that the House have a few speeches.

Mr. Grow objected.

The proceedings were exceedingly dull, about one-tenth of the members being either asleep or nodding in their seats: a few were smoking cigars, and others going to and coming from the refreshment rooms.

Mr. Quitman had a proposition to make. It was now manifest that all this contest would come to no practical result. He had no authority to speak for his friends, but he suggested that they come to the understanding that all motions subsequent to the previous question shall be withdrawn.

Just at this point, the House was thrown into the most violent excitement, and a fearful scene of confusion took place.

Mr. Grow was walking down the aisle on the Democratic side of the hall, when Mr. Keitt and a friend approached him. A squabble quickly took place between Mr. Grow and Mr. Keitt. Mr. Keitt struck Mr. Grow, when the parties were separated by friends. They then exchanged words in an evidently excited and menacing manner, when Mr. Keitt again dealt a blow at Mr. Grow, the latter knocking him down. The respective friends of both parties rushed to

the rescue. Various members on each side engaged in the fight, which took place in the area fronting the clerk's desk.

Mr. Washburne, of Illinois, was conspicuous among the Republicans, dealing heavy blows.

The *Speaker* loudly and imperatively demanded order, and called on the Sergeant-at-Arms to interfere.

That functionary, carrying his mace of office, together with his assistants, hurried to the scene and crowded into the thickest of the fight, in which at least a dozen members were engaged.

Some minutes elapsed before this truly fearful contest was quieted.

The members having reluctantly returned to their seats, there was a dead calm, in comparison with the scene just enacted.

Mr. Quitman proposed that they now adjourn, and take the question on the reference of the Kansas Message on Monday at one o'clock.

Emphatic and general responses from the Republican side—"No," "No," "No."

The confusion began to break out afresh, when the *Speaker* said he would direct the Sergeant-at-Arms to put under arrest those who disregarded the order of the House.

Mr. Campbell said he foresaw that disagreeable feelings would result here from the exciting questions connected with Kansas.

Mr. Barksdale—I call the gentleman to order.

Mr. Campbell wished the gentleman from Mississippi (Barksdale) to know that he (Campbell) was his peer.

A member of Congress, who was witness to the difficulty in the House between Mr. Grow and Mr. Keitt, gives the following particulars:—

Mr. Grow objected to Mr. Quitman's making any remarks. Mr. Keitt said, "If you are going to object, return to your own side of the House." Mr. Grow responded, "This is a free hall; and every man has a

right to be where he pleases." Mr. Keitt then came up to Mr. Grow and said, "I want to know what you mean by such an answer as that." Mr. Grow replied, "I mean just what I say. This is a free hall; and a man has a right to be where he pleases." Mr. Keitt (taking Mr. Grow by the throat), said, "I will let you know that you are a d—d Black Republican puppy." Mr. Grow knocked up his hand, saying, "I shall occupy such place in this hall as I please, and no nigger-driver shall crack his whip over me." Mr. Keitt then again grabbed Mr. Grow by the throat, and Mr. Grow knocked his hand off; and Mr. Keitt coming at him again, Mr. Grow knocked him down. The fight took place at twenty minutes to two o'clock.

Further difficulties are apprehended.

### Scene 2.

*Three a.m.—The House is still voting, by yeas and nays, to excuse absentees.*

Mr. Quitman wished to make a proposition, with the view of ending this unprofitable contest.

Objections were made, but were afterwards withdrawn.

Mr. Quitman's proposition read, that all motions now pending, since the call for the previous question on the amendment of Mr. Harris, of Illinois, shall be withdrawn; and that a vote shall then be taken on the demand for the previous question; and, if carried, the House will then adjourn till Monday; and at one o'clock on that day a vote shall be taken on the main question.

Mr. Harris, of Illinois, hoped the proposition would be adopted, as it embraced everything gentlemen could ask for.

Mr. Cobb said no man had a right to compromise his position without consulting him.

Mr. Stanton thought the proposition just, and hoped it would be agreed to unanimously.

Mr. Phillips said, as the proposition was for a vote to be taken to-night, he objected.

The Speaker said he could not entertain the proposition without unanimous consent, and this was denied.

### Scene 3.

*Four a.m.—The House has just refused to adjourn. There is no immediate prospect of a vote being taken on any of the questions connected with the Kansas Message.*

No nation ever yet rejected the messages of High Heaven, stoned, persecuted, and murdered the Prophets and holy men that were sent unto them, and prospered after. Can the United States hope to be an exception? Can they lift their arm to contend against the Almighty with impunity? Can they deal thus with the Anointed of God without meeting a day of just vengeance and recompense?

Ever since the Saints were plundered and driven from their homes, their Prophets and holy men murdered, the blood of the innocent shed by ruthless mobs, and all redress denied by the Government and people, their cries for justice treated with contempt, and their appeals for protection as American citizens laughed to scorn, who cannot see the retrograde movements of that once great and glorious nation? Ever since she consented to and sanctioned the shedding of the blood of the Prophets, who cannot see that she has been making rapid and gigantic strides towards her own dissolution and overthrow? From that time, the spirit of mobocracy and ruffianism has increased and spread till it covers the whole land, and enters into all her social relations. It is found in her political gatherings and her worshipping assemblies, in her deliberative bodies, Courts of Justice, and Legislative Halls, till at last the Halls of Congress—the National Legislature—are turned into gladiatorial arenas, in which scenes of outrage and ruffianism are enacted, that would do credit to the bullies of the lowest grogeries or vilest dens.

Who cannot see that the spirit which animated the noble breasts of the founders of the once glorious Republic has taken its departure from their degenerate sons, and that in its place disunion, discord, variance, strife, anarchy, confusion, and all the elements of dissolution reign?

Who cannot see that God is not in their counsels—that the presence and guiding influence of His Holy Spirit is not in their midst, and is not sought after?

Who cannot see that in their hearts they have rejected God and all His ways, and are rushing—madly, blindly rushing, to their utter destruction? How humiliating—how melancholy the thought. "How are the mighty fallen!"—Ed.